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cutor), and of the trial. After reading this discussion one perceives clearly the injustice of Mommsen's accusation that Cicero never presented the appearance of action except in regard to questions which 'had as a rule just reached their solution' (compare the grotesque characterization of Cicero in the last chapter of Mommsen's History). As a matter of fact, although the prosecution of Verres was inevitable, his conviction was by no means a foregone conclusion. The machinations of Verres's party under the leadership of his counsel, the great Hortensius, nearly succeeded on more than one occasion in robbing Cicero of victory. How he finally saved the day by sacrificing his original plan of presenting the case, and by confining himself to the production of his witnesses and the "short incisive discourse" (188) known as the *Actio Prima* (the only speech actually delivered), is well known. The reader, on finishing the chapter, is oppressed with a sense of the inadequacy of Verres's punishment, and is led to indulge in the pious hope that Pliny is telling the truth when he says (N.H. 34.6) that Verres perished in the proscription of the Second Triumvirate, because he refused to surrender his Corinthian vases to Antony. There is a careful analysis of the chronology of the trial in the Appendix of the book.

A few words may be added in regard to the study as a whole. The legal questions discussed are for the most part too complicated for brief report; but it should be said that the work has a special value for the student of Roman legal procedure, even though he be familiar with Greenidge's book, *The Legal Procedure of Cicero's Time*. Dr. Cowles writes in an impartial spirit, and is mindful of the fact stated by Holm, "Unsere einzige Quelle der Geschichte des Angeklagten sind die Reden des Anklägers". Due allowance is made for Cicero's exaggeration and oratorical camouflage; our author tries to be fair even to Verres. And he seems on the whole to be fair to Cicero. This might appear to be superfluous praise. But the bad tradition of Cicero-baiting which began with the ancients and has been perpetuated in modern times by certain famous German scholars still exerts some influence. Its effects can be detected in Holm's work, if I am not mistaken. Dr. Cowles has given careful consideration to the work of his predecessors; it may be remarked here that he condemns Ciccotti's study, *Il Processo di Verre*, as uncritical.

The text of Cicero used is naturally that of C. F. W. Müller; but textual questions are discussed where they have an important bearing on the facts, and Müller's readings are not always adopted.

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### HUMANISTIC IMITATIONS OF LUCRETIVS

In what he called "Introduction to Notes I", in his edition of Lucretius, 1.7, Munro spoke of the frequent imitations of the *De Rerum Natura* in the *Hymni Naturales* of Marullus (died in 1500). Marullus's

Hymn to Earth, in particular, "is full from beginning to end of Lucretian phraseology".

In a poem of Baptista Mantuanus, *Consolatio in Morte Collae Asculani* (written before 1483), there is a passage about early methods of warfare which seems to have been suggested by the fifth book of Lucretius (compare the second sentence below with Lucretius 5. 1308-1310):

Bella geri pugnis primo coepere sub aevo  
(hinc oritur pugnae nomen), mox aspera cornus  
fraxineaeque sudes aliaque ex arbore trunci  
et rigidi silices atque usu proelia doctae  
arma fuere ferae. Vastus canis ibat in hostes,  
assuetus certare leo, depressa ferebant  
cornua facturi semper duo vulnera tauri;  
dente sues, curvis pugnabant unguibus ursi.  
Inventus mox usus equi; frenata capistris  
ora manu regere incoepit spumantia sessor, etc.

In the *Egloga Aepolus* of Ianus Anysius (c. 1504) the description of the shepherd's life,

quum pastores in gramine molli,  
propter aquae rivum, sub ramis arboris altae  
proiecti, genio indulgebant. . . .  
praesertim cum tempestas ridebat, et anni  
tempora pingebant lascivo gramina flore,

is borrowed from Lucretius 2.29-33.

The *De Animorum Immortalitate* of Aonio Paleario (published in 1536) borrows some striking Lucretian phrases, for example, *et extra procedit longe flammantia moenia mundi* (1.72-73); *tantum potuit suadere malorum* (1.96); *nunc me difficili pangentem carmina de re inter egestatem patrii sermonis* (1.139, 933); *exitio dabit una dies* (5.96).

The *De Principiis Rerum* of Scipione Capece was printed in 1546. Pietro Bembo said of it, "Lucretii stylum et elegantiam . . . redolet"; and Paolo Manuzio rated it almost as high as the *De Rerum Natura* itself.

In the same author's *De Vate Maximo* (perhaps composed c. 1535) the passage,

iuvat insuetos e fonte liquores  
haurire intacto mollique ex arbore, tellus  
quam tua fert sola, insignes decerpere ramos,  
et mea fragranti praecingere tempora fronde,

recalls Lucretius 2.4-7; and the lines,

Heu stolidae mentes et luce carentia corda  
humanae gentis, quantis vita aegra laborat  
in tenebris, quali iactantur pectora motu,

may be compared with 2.89 ff.

Two other poems which should probably be mentioned here are the *Theopoeia* and the *De Immortalitate Animae* of Lodovico Parisetti (1502-1570). These are both written "alla maniera di Lucrezio" (F. Flamini, *Il Cinquecento*, 109).

In Basilio Zanchi's eclogue *Meliseus* the lines,

complent nemora alta querelis  
fluviorum vitulae immemores; non gramina possunt  
derivare animum, tremuli non vocibus hoedi, etc.,

are borrowed from Lucretius 2.358-367.

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